

## I. INTRODUCTION

### Statement of the Problems

Philip E. Jacob once raised a set of interrelating questions.<sup>1</sup>  
They are:

- Why do some communities grow and others stagnate?
- Why do some demonstrate a common purposefulness and an ability to act vigorously to satisfy social needs; while in others people split apart, nurse separate interests, and fail to respond to civic goals?
- Why are some more parochial pre-occupied with local problems; while others respond to broader regional or national concerns?

The above questions concern a syndrome of collective actions of the people, both leaders and general people, which might be called the "Community Activeness". The topic relating to the community activeness is a major concern both in the developed and developing countries. This is because the community activeness directly relate to the developmental change of the society. It is true that the process of modernization in the developing country depend greatly on international economic and political relation as well as nationally formed policies. However, the actual developmental change should take place in rural communities not in the capital city.

Understanding the factors that stimulate or constrain the community activeness should help one to understand the nature of the developmental change or the process of modernization on the national level.

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<sup>1</sup> Philip E. Jacob, "Values Measured for Local Leadership", Wharton Quarterly, Summer, 1969.

## The Main Purpose

Within Thailand it is obvious that there is the difference among communities in regard to the level of the community activeness. It is the main purpose of this research to study the factors that cause such difference.

## Review of Relevant Literatures

In examining the existing literatures, there are many studies that relate to the question of the community activeness. Some studied the influence of stability of the political system on the national level. Some studied the cultural factor that influence developmental change. There are some studies that link "Modernization" to the emergence of "Modern" values - among some elites, at certain age levels, or in segments of the general population exposed to changes in work patterns and communication flows.

In the Passing of Traditional Society, Daniel Lerner, after studying the Middle East societies, believed that the infusion of a "Rationalist and Positivist Spirit" was instrumental to modernization.<sup>2</sup> People who would go a more rapid pace of modernization see social future as manipulable rather than ordained and their personal prospects in terms of achievement rather than heritage. High "Empathic Capacity" is the pre-dominant personal style in modern society.

Gunnar Myrdal, analyzing South and Southeast Asian experience within the framework of socio-economic theory also stress the importance of "Value Premises", especially among political

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<sup>2</sup> Daniel Lerner, The Passing of Traditional Society, New York: the Free Press, 1955.

elites, in explaining the fits and starts of the developmental process and its near paralysis at many points. Myrdal presented the evidence of the subjective sources of development policy in personal predispositions of national leaders, and the failure of planned change in the face of a huge gap between the professed objectives of national planners and the aspirations and values of the society at large, especially in the villages.<sup>3</sup>

David McClelland and his associates traced the sources of economic growth to a specific constellation of values, attitudes and perceptions - "a need for achievement" which motivated persons to social-change and innovation. They derived their hypothesis that "n-achievement" was associated with economic development from the Weberian interpretation of a link between the Protestant ethics and the rise of capitalism. Semi-projective psychological measurement of individual dispositions, value content analysis of educational materials and social communications, and inventories of personal and group behavior, as well as historical data, in a wide range of countries provided an empirical basis for their provocative conclusion of a causal relationship, with high levels of achievement orientation preceding rapid economic development.<sup>4</sup>

Joseph Kahl's attitudinal survey data from Latin America likewise identified a syndrome of values associated with modernization, and conversely, a set of dispositions oriented toward fatalism that strongly resisted change, thus supporting the findings of Kluckhohn and Strodtbeck from their cross-cultural studies of value-orientations among American Indians.<sup>5</sup>

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<sup>3</sup> Gunnar Myrdal, Asian Drama, New York: Pantheon, 1968.

<sup>4</sup> David C. McClelland, The Achieving Society, Princeton, N.J.: Van Nostrand, 1961.

<sup>5</sup> Joseph Kahl, The Measurement of Modernism, Austin, Texas Press, 1968; Florence Kluckhohn and Fred L. Strodtbeck, Variations in Value Orientations, Evanston, Ill.: Row, Peterson, 1961.

In a most comprehensive cross-national study of personal and social motivations, using self-anchored measures of aspirations and fears for self and country, Hadley Cantril and associates found striking differences between countries that appear to parallel their level of socio-economic development. Though he did not directly address the question of linking attitudes to behavior and change, Cantrill came to the conclusion that "the concerns of people are patterned largely according to the phase of development they are in both culturally and ontogenetically within their society" and that the wave of the future is rolling from the west: "it appears from the data that the potentialities and possibilities of a good life are defined in western terms and that no developing people will choose to go in a different direction and no minority opposing the trend will be able to hold out for long".<sup>6</sup>

Alex Inkeles and associates identified a general modernity syndrome of values and perceptions that could be linked to national economic development. On the basis of extensive personal interviews with factory workers who had migrated from the countryside and with control groups of farmers who had continued to live and work in their rural communities, the Inkeles team developed their "O-M" scale which sharply differentiated the personalities, life-styles and dispositions of "modern man" in six countries that differed markedly in cultures, economic levels, and socio-political systems. They concluded that modernity was a psychosocial phenomenon, an attribute of people across the world rather than of particular countries, type of government, economic conditions or development programs and policies. This study showed that a person, once modernized, behave differently - at least at the level of ordinary factory workers or peasants. Modernity was found to

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<sup>6</sup> Hadley Cantrill, *The Pattern of Human Concerns*, New Brunswick, N.J. Rutgers University Press, 1965.



be associated with distinctive patterns of political behavior ("participant citizenship"), social communication (linked to higher literacy, technical training and opportunities for broadened contacts) and, of course, occupation and mobility.<sup>7</sup>

One of the most comprehensive study of the community activeness is the International Studies of Values in Politics. (hereafter identified as ISVIP). The ISVIP was a large scale program of comparative research on local political leadership and social mobilization in four countries - India, Poland, Yugoslavia and the United States. The main objective of this project is to determine the influences of leaders' values upon the community activeness.<sup>8</sup>

The ISVIP conceptualized two dimensions of the community activeness. The first dimension was called "resource mobilization" which refers to the actual performance of the local institutions in providing facilities and services when the acceptance or involvement of individuals is not necessarily required. The second dimension was called "popular involvement" which refers to the sum total of individual behavior in articulating preferences or demands and responding to collective initiatives.

The underlining hypotheses of the ISVIP are a) that social development is a function of political leadership, and b) that effective leadership for development is in part determined and predictable by the values leaders hold. Values were defined operationally as the norms or principles which people apply in decision-making, that is, the criteria they use in choosing which of alternative courses of action to follow (or whether

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<sup>7</sup> Alex Inkeles and David Smith, Becoming Modern, Cambridge, Mass: Harvard University Press, 1975; also A. Inkeles, "Participant Citizenship in six developing countries", American Political Science Review, December, 1969.

<sup>8</sup> See the International Studies of Values in Politics, Values and the Active Community, New York: The Free Press, 1971.

to make no decision at all). There were nine values chosen to study:

1. Economic development.
2. Conflict avoidance.
3. Popular participation.
4. Selflessness.
5. National commitment.
6. Action propensity.
7. Honesty.
8. Change orientation.
9. Economic equality.

The ISVIP found that of all the correlation between values of local leaders and community activeness, Conflict Avoidance has the most predictive power across all four countries, but the direction of correlation is reversed in Poland. Conflict Avoidance has positive correlation with the community activeness in Poland, while the correlation is negative in three other countries. It was also found that the role of values in influencing the community activeness have different patterns in the four countries, in rural India, at a near subsistence level, value commitments of local leadership to innovation, to national objectives and to toleration of conflict were the most important factor; in politically centralized Poland, the national plan set up by top party and governmental leadership was decisive; in the United States and Yugoslavia, the affluence of the community overwhelmed leaders' values and all other factors in accounting for activeness.

Aside from the leaders' values, the ISVIP also studied other variables that relate to the community activeness. They are background characteristics of leaders (age, education, length of residence in community) and community characteristics (density, population size, level of economic development).

## Theoretical Framework

From the above literatures, it can be concluded that, theoretically, the following are the factors that influence the community activeness:

### 1. Community Characteristics such as

- 1.1 Ecological characteristics: size, population, density, urbanization.
- 1.2 Resource base: level of economic development, rate of economic growth.
- 1.3 Social structure: lines of cleavage, patterns of conflict.
- 1.4 Structure of politics: autonomy of local leaders.
- 1.5 Communication and transportation system.

### 2. Leader Characteristics such as

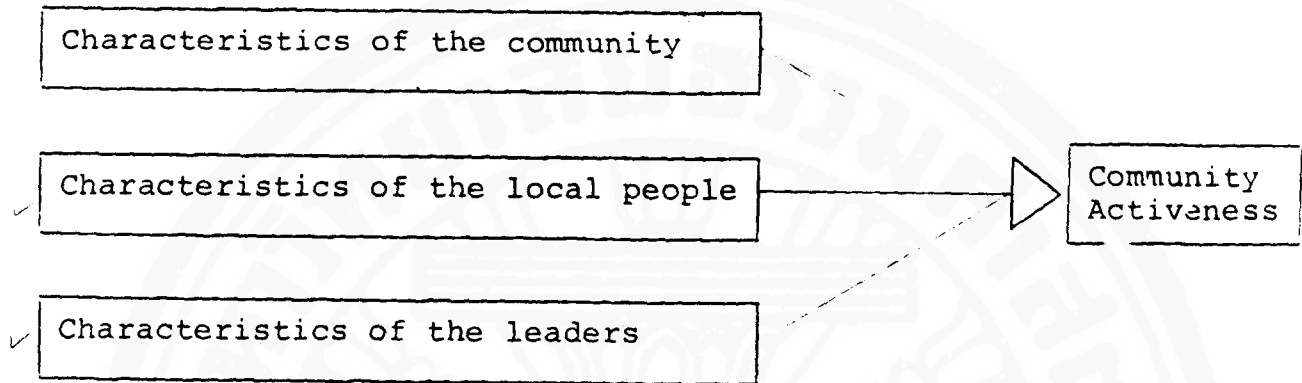
- 2.1 Leaders values: conflict avoidance, selflessness, etc.
- 2.2 Biological characteristics: age, sex.
- 2.3 Socio-economic status.
- 2.4 Education.
- 2.5 Perception of role.

### 3. Local People Characteristics such as

- 3.1 Values and personality; conflict avoidance, fatalism, need for achievement, empathic capacity, rationalist and positivist spirit.
- 3.2 Socio-economic status.
- 3.3 Education.

It can be drawn in to a diagram like the one below:

Diagram 1.1: Main variables that influence the community activeness



### Chapter Summary

In this chapter it is stated that the main purpose of this research is to find the factors that influence the difference in community activeness in Thailand. Many works related to this research theoretically are reviewed. It is concluded, theoretically, that the three factors that influence the community activeness are: community characteristics, leader characteristics, and local people characteristics.